

## THE THEME OF BOTH THE EPISTLES OF PETER.

Of Peter we read at large, both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar, as Matthew for that cause in the Catalogue of the Apostles, called him *Primus*, the first, and all antiquity, *Princeps Apostolorum*, the Prince of the Apostles, and that he accordingly executed that office after Christ's departure, planting the Church first among the Jews in Jerusalem, and in all the country and coasts about, as Christ also himself before had preached to the Jews alone.

But preaching at length to the Gentiles also, according to Christ's commission, Matt. 28:19, and now came to Rome, the head city of the Gentiles, from there he writes this Epistle to his Christian Jews, having care of them in his absence, no less than when he was present: and not to the Jews that were at home, probably because they had James, or his successor Simon Cleophae, resident with them, but to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

And that he wrote it from Rome, himself signifies, saying: *The Church that is in Babylon salutes you.* Where by Babylon he meant Rome, as all antiquity does interpret him: not that he calls the Church of Rome, but the heathen state of the Roman empire, which then, and three hundred years after, unto the conversion of Constantine the Emperor, did persecute the elect Church of Rome, insomuch, that the first 33 Bishops thereof unto Sylvester, were all Martyrs.

For the matter whereof he writes, himself does signify it in these words: *This to the second Epistle I write, to you, my dearest, in which Epistles, I stir up by admonition your sincere mind, that you may be mindful of those words, etc.* So he said thereof both together. And again of the first to the same purpose, in another place: *I have briefly written, beseeching and testifying that this is the true grace of God wherein you stand.* For there were at that time certain seducers as Augustine also has told us, who went about to teach only faith, as though good works were not necessary nor meritorious. There were also great persecutions, to compel them with terror to deny Christ and all his religion. He therefore exhorted them accordingly, neither for persecution, neither by seduction to forsake it: though in the first his exhortation is more principally against persecution: and in the second more principally against seduction. The first Epistle is noted to be very like to Paul's Epistle to the Ephesians, in words also, and so thick of Scripture, as though he spoke nothing else.

The time when the first was written, is uncertain: the second was written a little before his death, as is gathered by his words in the same, cap. 1. v. 14.

## Chapter 1

*He comforts them in their persecutions, being now by Baptism made the children of God, with the hope of their heavenly inheritance: 6 showing how meritorious it is for them to be so constant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Spirit. 15 Exhorting them to live also accordingly in all holiness, 17 considering the holiness of God, the uprightness of his judgment, the price of their redemption by Christ, 22 and the virtue of the seed in them, which is grace regenerative in Baptism, foretold by the Prophet also.*

1 Peter an Apostle of Jesus Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 according to the \*prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ. Grace to you and peace be multiplied. 3 Blessed be God and the Father of our Lord Jesus Christ, who according to his great mercy has regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead. 4 Unto an inheritance incorruptible, and \*incontaminate, and that cannot fade, conserved in the heavens in you. 5 Who in the virtue of God are kept by faith unto salvation, ready to be revealed in the last time. 6 Wherein you shall rejoice, a little now if you must be made heavy in divers temptations. 7 That the probation of your faith much more precious than gold, which is proved by the fire, maybe found unto praise and glory and honor in the revelation of Jesus Christ. 8 Whom having not seen, you love: in whom now also not seeing you believe: and believing, you rejoice with joy unspeakable and glorified. 9 Receiving the end of your faith, the salvation of your souls. 10 Of the which salvation the prophets inquired and searched, which prophesied of the grace to come in you. 11 Searching unto which or what manner of time the Spirit of Christ in them did signify: foretelling those passions that are in Christ, and the glories following. 12 To whom it was revealed, that not to themselves, but to you they ministered those things which now are told to you by them that have evangelized to you, the Holy Ghost being sent from heaven, on whom the Angels desire to look. 13 For the which cause having the loins of your mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of Jesus Christ. 14 As children of obedience not \*configured to the former desires of your ignorance, 15 but according to him that has called you, the Holy One, be you also in all conversation holy. 16 Because it is written: *You shall be holy, because I am holy.* 17 And if you invoke the Father, him which without \*acception of persons judges according to every one's work: in fear you converse the time of your \*peregrination. 18 Knowing that \*not with corruptible things, gold or silver, you are redeemed from your vain conversation of your fathers' tradition. 19 But with the precious blood as it were of an immaculate and unspotted Lamb, Christ, 20 \*foreknown indeed before the constitution of the world, but manifested in the last times for you, 21 which by him are faithful in God, who raised him from the dead, and has given him glory, that your faith and hope might be in God. 22 Making your souls chaste in

obedience of charity, in the sincere love of the fraternity, from the heart you love one another earnestly. 23 Born again not of corruptible seed, but incorruptible by the word of God who lives and remains forever. 24 *For all flesh is as grass: and all the glory thereof as the flower of grass, the grass is withered, and the flower thereof is fallen away.* 25 But the word of our Lord remains forever, and this is the word that is evangelized among you.

---

1:2 2 Cor. 1:3; Eph. 1:3; prescience- Challoner has 'foreknowledge' 1:4 incontinent- Challoner has 'undefiled' 1:14 configured- Challoner has 'fashioned' 1:16 Lev. 11:19:20; 7 1:17 Deut. 10; Rom. 2; Gal. 2; acception- Challoner has 'respect' peregrination- Challoner has 'sojourning here' 1:18 1 Cor. 6:20; 7:23 1:20 Rm. 16:25; Col. 1:26; Tit. 1:2 1:24 Is. 40:6

**13. Mind girded.** Chastity not only of body but also of mind is required. (*Venerable St. Bede upon this place*)

**17. Work.** God will judge men according to every one's works, and not by faith only.

**18. Tradition.** He means the errors of gentility. Or if he write to the Jews dispersed, he means the yoke of the law with the fond and heavy addition of their latter masters, called Deuteroses (teaching of a rabbi or other noted authority on Jewish laws). The heretics, to make it sound to the simple against the traditions of the Church, corrupt the text thus, which you have received by tradition of the Fathers.

## Chapter 2

*Now after their baptism, what must be their meat: 4 and coming to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11 Whereupon he beseeches them to shine in good life among the Heathen, so to procure their conversion: 13 to be obedient subjects to higher powers howsoever some misconstrue Christian liberty, 14 and servants to obey their masters. 19 And so, doing well, though they suffer for it, it is very meritorious, 21 Whereas Christ also not only gave them example, 24 but also by his death has made them able to live justly.*

1 Laying away therefore all malice, and all guile, and simulations, and envies, and all detractions. 2 As infants even now born, reasonable, milk without guile you desire, that in it you may grow unto salvation. 3 If yet you have tasted that our Lord is sweet. 4 Unto whom approaching, a living stone, of men indeed reprobated, but of God, elect and made honorable. 5 You be also yourselves super-edified as it were living stones, spiritual houses, a holy priesthood, to offer spiritual \*hosts, acceptable to God by Jesus Christ. 6 For the which cause the Scripture contains, *Behold I put in \*Sion a principal corner stone elect, precious, and he that shall believe in him shall not be confounded.* 7 To you therefore that believe, honor: but to them that believe not, *the stone which the builders rejected, the same is made into the head of the corner.* 8 And a \*stone of offence, and a rock of scandal, to them that stumble at the word, neither do believe wherein also they are put. 9 But you are an \*elect generation, a kingly priesthood, a holy nation, a people

of purchase: that you may declare his virtues, which from darkness has called you into his marvelous light. 10 *Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy.* 11 My dearest, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, 12 having your conversation good among the Gentiles: that in that wherein they misreport of you as of \*malefactors, by the good works considering you, \*they may glorify God in the day of visitation. 13 \*Be subject therefore to every human creature for God: whether it be to king, as excelling. 14 Or to rulers as sent by him to the revenge of malefactors, but to the praise of the good. 15 For so is the will of God, that doing well you may make the ignorance of unwise men to be dumb: 16 as free, and not as having the freedom for a cloak of malice, but as the servants of God. 17 Honor all men. Love the fraternity. Fear God. Honor the King. 18 Servants be subject in all fear to your masters, not only to the good and modest, but also to the wayward. 19 For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly. 20 For what glory is it: if sinning, and buffeted you suffer? But if doing well you sustain patiently: this is \*thank before God. 21 For unto this are you called: because Christ also suffered for \*us, leaving \*you an example that you may follow his steps. 22 *Who did no sin, neither was guile found in his mouth.* 23 Who when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly. 24 Who himself \*bare our sins in his body upon the tree: that dead to sins, we may live to justice, by whose stripes you are healed. 25 For you were as sheep straying: but you be converted now to the Pastor and Bishop of your souls.

---

2:5 host- Challoner has 'house' 2:6 Is. 28:16 Sion- Zion 1:7 Ps. 117; Mt. 21; Acts 4; 2:8 Is. 8; Rom. 9:33 2:9 Ex. 19; Apoc. 1 2:10 Hos. 2; Rom. 9; Gal. 5:16 2:12 Mt. 5:16 2:13 Rom. 13:1; malefactors- Challoner has 'evil doers' 2:20 thank- Challoner has 'thankworthy' 2:21 us- you; you-us 2:22 Is. 53:9 2:23 did not revile- ουκ ἀντελοιδόρει 2:24 Is. 53:4; Mt. 8:17

**5. Spiritual hosts.** Here we see, that as he speaks of spiritual hosts, which every Christian man offers, so he speaks not properly of priesthood, when he makes all priests, but of a spiritual priesthood. Which spiritual priesthood was also in all the Jews: but the priesthood (properly so called) was only in the sons of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.

**8. Wherein also they are put.** Or, 'Wherein also they are ordained.'

**9. Kingly priests.** The Protestants can no more gather from this, that all Christians are priests, than that all are kings, as is most plain, Apoc. 1:6,10. You have made us a kingdom (or kings) and priests.

**13. Be subject.** Not only our master Christ, but the apostles and all Christians were ever charged by such as desired to make them odious to princes, with disobedience to kings and temporal magistrates. Therefore both St. Paul and this apostle do specially warn the faithful that they give no occasion by their ill demeanor to secular princes, that the heathen should count them disobedient or seditious workers against the states of the world.

**To every human creature.** So he calls the temporal magistrates elected by the people, or holding their sovereignty by birth and carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects: to put a difference between that human superiority, and the spiritual rulers and government, guiding and governing the people to a higher end, and instituted by God himself immediately. For Christ did expressly constitute the form of Government used ever since in the Church. He made one the chief, placing Peter in the supremacy; he called the apostles and disciples, giving them their several authorities. Afterwards God guided the lot for choice of St. Matthias in Judas's place: and the Holy Spirit expressly and namely separated and chose Paul and Barnabas

unto their apostolical function: and generally the apostle said of all spiritual rulers, The Holy Spirit has placed you to rule the Church of God. And although all power be from God, and kings rule by him, yet that is no otherwise but by his ordinary concurrence and providence, by which he procures the earthly commodity or wealth of men, by maintaining due superiority and subjection of one towards another, and by giving power to the people and commonwealth to choose to themselves some kind or form of government, under which they are content to live for their preservation in peace and tranquility. But spiritual superiority is far more excellent, as in a more excellent manner depending, not on man's ordinance, election, or (as this apostle speaks) creation, but on the Holy Spirit, who is always resident in the Church (which is Christ's body mystical, and therefore another manner of commonwealth than the earthly) concurring in a singular manner to the creation of all necessary officers in the said Church, even to the world's end, as St. Paul writes to the Ephesians. Lest therefore the people, being then in so precise a manner always warned of the excellency of their spiritual governors, and of their obedience towards them, might neglect their duties to temporal magistrates, especially being infidels, and many times tyrants and persecutors of the faith, as Nero and others were then: therefore St. Peter here warns them to be subject, for their bodies and goods and other temporal things, even to the worldly princes both Infidels and Christians, whom he calls human creatures.

**Human.** So is the Greek κτισται, but the Protestants, in favor of temporal laws made against the Catholic religion, translate it very falsely thus, To all manner of ordinance of man: themselves boldly rejecting ecclesiastic decrees as men's ordinances.

**To the king, as excelling.** Some simple heretics, and others also not unlearned, at the beginning, for want of better places, would have proved by this, that the king was head of the church, and above all spiritual rulers: and to make it sound better that way, they falsely translated it, To the king, as to the chief head, in the Bible of the year 1562. But it is evident that he calls the king, the surpassing or more excellent, in respect of his deputies whom he calls dukes or governors that are at his appointment; and not in respect of popes, bishops, or priests, as they have the rule of men's souls: who could not in that charge be under such kings or emperors as the apostle speaks of; no more than the kings or emperors then, could be heads of the Church, being heathen men and no members of it, much less the chief members. See a notable place in St. Ignatius, (*ep. ad. Smyrnenses*), where he exhorts them first to honor God, next the bishop, and then the king. This is an invincible demonstration, that this text makes not for any spiritual claim of earthly kings, because it gives no more to any prince than may and ought to be done and granted to a heathen magistrate, Neither is there anything in all the New Testament that proves the prince to be head or chief governor of the Church in spiritual or ecclesiastical causes, more than it proves any heathen emperor of Rome to have been: for they were bound in temporal things to obey the heathens, being lawful kings, to be subject to them, even for conscience, to keep their temporal laws, to pay them tribute, to pray for them, and to do all other natural duties: and more, no Scriptures bind us to do to Christian kings.

**16. Not as having.** There were some loose thinkers in religious matters in those days, as there are now, that, under pretense of liberty of the gospel sought to be free from subjection and laws of men, as now under the like wicked pretense, heretics refuse to obey their spiritual rulers and to observe their laws.

**17. Love.** In this speech is often commended the unity of all Christians among themselves.

**18. But also to the wayward.** The Wickliffists and their followers in these days, sometimes to move the people unto sedition, hold and teach, that masters and magistrates lose their authority over their servants and subjects, if they be once in deadly sin, and that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plain by this place, where we are expressly commanded to obey even the ill-conditioned. Which must be always understood, if they command nothing against God. For then this rule is ever to be followed: We must obey God rather than men. Acts 5:29.

## Chapter 3

*The duty of wives and husbands to each other. 9 None to do or speak evil by their persecutors, 15 but to answer them always with modesty, and especially with innocence, after the example of Christ most innocent: whose body though they killed, yet his soul lived and preached afterward to the souls in Hell, namely to those in the time of Noah's flood, being a figure of our Baptism, rose again, and ascended.*

1 In like manner also \*let the women be subject to their husbands: that if any believe not the word, by the conversation of women without the word they may be won. 2 Considering your chaste conversation in fear. 3 Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures. 4 But the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God. 5 For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. 6 As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any \*perturbation. 7 Husbands likewise dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honor, as it were to the co-heirs also of the grace of life: that your prayers be not hindered. 8 And \*in fine all of one mind, having compassion, lovers of the fraternity, merciful, modest, and humble, 9 \*not rendering evil for evil, not curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possess a benediction. 10 *For he that will love life, and see good days: let him refrain his tongue from evil, and his lips that they speak not guile. 11 Let him decline from evil, and do good: let him inquire peace, and follow it. 12 Because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things.* 13 And who is he that can hurt you, if you be emulators of good? 14 But \*if you suffer aught for justice, blessed are you. And the fear of them fear you not, and be not troubled. 15 But sanctify our Lord Christ in your hearts, ready always to satisfy everyone that asks you a reason of that hope which is in you. 16 But with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ. 17 For it is better to suffer as doing well, if the will of God will have it so, than doing ill. 18 Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified \*certes in flesh but quickened in spirit. 19 In the which spirit coming he preached to \*them also that were in prison. 20 Which had been incredulous sometime, when they expected the patience of God in the days of Noah, when the Ark was a building: in the which, few, that is, \*eight souls, were saved by water. 21 Whereunto baptism being of the like form now saves \*you also: but the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Jesus Christ. 22 Who is on the right hand of God, swallowing death that we might be made heirs of life everlasting: being gone into heaven, Angels and \*Potentates and Powers subjected to him.

---

3:1 Eph. 5:28; Col. 3:18 3:3 1 Tim. 2:9 3:6 Gen. 18; perturbation- Challoner has 'disturbance' 3:8 in fine- in faith 3:9 Prov. 17:13; Mt. 5:44 3:10-12 Ps. 33:13 3:14 Mt. 5:10 3:18 certes- Challoner has 'indeed' 3:19 them- those spirits 3:20 Gen. 6; Mt. 24; Gen. 7:7 3:21 you- us 3:22 Potentates and Powers- Challoner has 'powers and virtues'

3. How wives should behave themselves with their husbands. Against the proud, curious, and costly attire of women, in which this evil time of ours exceeds.

7. How husbands should behave themselves with their wives.

**19. To them also that were in prison.** St. Augustine in his (*99th Epistle in principio*), confesses this place to be exceedingly hard to understand, and to have many difficulties which he could never explain to his own satisfaction. Yet unto heretics this and all other texts are easy, not doubting but that is the sense which themselves imagine, whatsoever other men think of it. St. Augustine only finds himself sure of this, that Christ's descending into hell in soul after his death, is plainly proved hereby. Which thing he declares there, to be conformable to divers other express words of holy Writ, and namely to this same apostle's sermon, Acts 2. And at length he concluded thus, *Quis ergo nisi infidelis nega verit Juisse apud inferos Christum?* that is, Therefore who but an infidel, will deny that Christ was in hell? Calvin then, you see with all his followers are infidels, who instead of this descending of Christ in soul after his death, have invented another desperate kind of Christ's being in hell, when he was yet alive on the cross. St. Athanasius also in his Epistle quoted by St. Epiphanius, (*haer. 77 in principio*), and in his book (*de incarnatione Verbi propius initio*) St. Cyril, (*de recta fide ad Theodosium*), Oecumenius, and divers others upon this place prove Christ's descending to hell. As they likewise declare upon the words following that he preached to the spirits or souls of men detained in hell or in prison. But whether this word prison or hell be meant of the inferior place of the damned, or of *Limbus partum* (Limbo of the Fathers), called Abraham's bosom or some other place of temporal chastisement; and, to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called incredulous in the days of Noah: all these things St. Augustine called great profundities, confessing himself to be unable to reach unto them: only holding fast and assured this article of our faith, that he delivered none deputed to damnation in the lowest hell, and yet not doubting but that he released divers out of places of pains there. Which cannot be out of any other place than purgatory. See the said Epistle, where also he insinuated other expositions for explanation of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

**20. Incredulous sometime.** They that take the former words, of Christ's descending to hell, and delivering certain there detained, do expound this, not of such as died in their infidelity, or without all faith in God, for such were not delivered: but either of some that once were incredulous, and afterwards repented before their death, or rather and especially of such as otherwise were faithful, but yet trusted not Noah's preaching by his work and words that God would destroy the works by water. Who yet being otherwise good men, when the matter came to pass, were sorry for their error, and died by the flood corporally; but yet in state of salvation, and being chastised for their fault in the next life, were delivered by Christ's descending there. And not they only, but all others in the like condition. For the apostle gives these of Noah's time but for an example.

**21. Of the like form.** The water bearing up the ark from sinking, and the persons in it from drowning, was a figure of Baptism, that likewise saves the worthy receivers from everlasting perishing. As Noah (said St. Augustine) with his, was delivered by the water and the wood, so the family of Christ by baptism, signed with Christ's passion on the cross. (*Li. 12. cont. Fausturti, c. 14*) Again he said, that as the water saved none out of the ark, but was rather their destruction; so the Sacrament of Baptism received out of the Catholic Church at heretics' or schismatics' hands, though it be the same water and Sacrament that the Catholic Church has, yet profits none to salvation, but rather works their perdition. Which yet is not meant in case of extreme necessity, when the party might die without the said Sacrament, except he took it at a heretic's or schismatic's hand. Neither is it meant in the case of infants to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful, though their parents and friends, that offer them unto such to be baptized, are in no small fault. St. Jerome to Damasus pope of Rome compared that see to the ark, and them that communicate with it, to them that were saved in the ark: all schismatics and heretics, to the rest that were drowned.

**21. The examination of a good conscience.** The apostle seemed to allude here to the very form of Catholic Baptism, containing certain interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and works. Which (no doubt) howsoever the Calvinists think of them, are the very apostolic ceremonies used in the administration of this Sacrament. (*See St. Denis in fine Ecc. hierarchiee. St. Cyril, li. 12. in Jo. C 64. St. Augustine, ep. 23. St. Basil, de Sp. sancto. c. 12. and 15. St. Ambrose, de iis qui mysteriis initiantur, c. 2, 3, 4*)

## Chapter 4

*That they arm themselves to sin no more after Baptism, against the temptations of the Heathen, considering that the general end now approaches: 8 especially toward their even-Christians to show their charity, hospitality, and grace, doing all to the glory of God. 12 And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid thereby.*

1 Christ therefore having suffered in the flesh be you also armed with the same cogitation because he that has suffered in the flesh, has ceased from sins, 2 that now not alter the desires of men, but according to the will of God he live the rest of his time in the flesh. 3 For the time past suffices, to accomplish the will of the Gentiles, them that have walked in riotousness, desires, excess of wine, banquetings, potations, and unlawful services of idols. 4 Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness. 5 Who shall render account to him, which is ready to judge the living and the dead. 6 For, for this cause also was it evangelized to the dead: that they may be judged indeed according to men, in the flesh: but may live according to God in the Spirit. 7 And the end of all \*shall approach. Be wise therefore: and watch in prayers. 8 But before all things, having mutual charity continual among yourselves: because charity covers the multitude of sins. 9 \*Using hospitality one toward another without murmuring. 10 \*Every one as he has received grace ministering the same one toward another: as good dispensers of the manifold grace of God. 11 If any man speak, as the words of God. If any man minister, as of the power, which God administers, that in all things God may be honored by Jesus Christ: to whom is glory and empire for ever and ever. Amen. 12 My dearest, think it not strange in the fervor which is to you for a temptation, as though some new thing happened to you. 13 But communicating with the passions of Christ be glad, that in the revelation also of his glory you may be glad rejoicing. 14 \*If you be reviled in the name of Christ, you shall be blessed: because that which is of the honors, glory and virtue of God, and the spirit which is his, shall rest upon you. 15 But let none of you suffer as a murderer, or a thief, or a \*railer, or a coveter of other men's things. 16 But if as a Christian, let him not be ashamed, but let him glorify God in this name. 17 For \*the time is, that judgment begin of the house of God. And if first of us: what shall be the end of them that believe not the Gospel of God? 18 And \*if the just man shall scarce be saved: where shall the impious and sinner appear? 19 Therefore they also that suffer according to the will of God, let them commend their souls to the faithful Creator in good deeds.

---

4:7 shall approach- is at hand 4:9 Prov. 10; Rom. 12; Heb. 13 4:10 Rom. 12:6 4:14 Mt. 5:13 4:15 railer- The New American Bible has 'an evildoer' 4:17 Jer. 25:29 4:18 Prov. 11:31

**6. It evangelized.** It has the same difficulty and sense that the other like words have before, chap. 3. Footnotes 5:19. and Augustine (ep. 69). And Oecumenius upon this place.



**8. Charity covers.** Faith only cannot justify, seeing that charity also does cause remission of sins. And saying charity, he means love and charitable works towards our neighbors, unto which works of mercy the Scriptures do especially attribute the force to extinguish all sins. See St. Augustine (*c. 69- Enchiridii, and tract. 1. in ep. 1. Jo. c. 1*), and Venerable Bede upon this place. And in the like sense the Holy Scriptures commonly commend unto us alms and deeds of mercy for redemption of our sins, Proverb 10. Ecclesiastes 12. v. 2. Daniel 4:24.

**17 That judgment begin.** In this time of the New Testament, the faithful, and all they, who mean to live piously, (especially of the clergy) must first and principally be subject to God's chastisement and temporal afflictions, which are here called judgment. Which the apostle recorded for the comfort and confirmation of the Catholic Christians, who were, at the time of the writing of this, exceedingly persecuted by the heathen princes and people.

**18. If the just.** Not that a man dying just and in the favor of God, can afterwards be in doubt of his salvation, or may be rejected by God: but that the just (being both in this life subject to assaults, temptations, troubles, and dangers of falling from God and losing their state of justice, and also oftentimes to give a strict account, and to be temporally chastised in the next life,) cannot be saved without great watching, fear, and trembling, and much laboring and chastisement. And this is very contrary to the Protestants' doctrine, that puts no justice but in faith alone, makes none just indeed and in truth, teaches men to be so secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death (that is, if he believe steadfastly that he is one of the elect,) he shall be as sure of his salvation immediately after his departure, as the best liver in the world.

## Chapter 5

*He exhorts priests to feed their flocks only for God's sake and reward of heaven, without all lordliness: 5 the lay to obey: all be humble one towards another: 8 to be constant in the Catholic faith, considering it is not man, but that lion the Devil that persecutes them, 9 as he does the whole Church also, and that God will after a while make them secure in heaven.*

1 The seniors therefore that are among you, I beseech, myself a fellow senior with them and a witness of the passions of Christ, who am also partaker of that glory which is to be revealed in time to come. 2 Feed the flock of God which is among you \*providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntary. 3 Neither as overruling the clergy, but made examples of the flock from the heart. 4 And when the Prince of pastors shall appear, you shall receive the incorruptible crown of glory. 5 In like manner you young men be subject to the seniors. And do all insinuate humility one to another, because *God resists the proud: and to the humble he gives grace*. 6 \*Be humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation, 7 \*casting all your carefulness upon him, because he has care of you. 8 Be sober and watch: because your adversary the devil as a roaring lion goes about, seeking whom he may devour. 9 Whom you resist, strong in faith: knowing that the selfsame affliction is made to that your fraternity which is in the world. 10 But the God of all grace, which has called as unto his eternal glory in Christ Jesus, he will perfect you, having suffered a little, and confirm and establish you. 11 To him be glory and empire forever and ever. Amen. 12 By Silvanus a faithful brother to you as I think, I have briefly written: beseeching and testifying that this is the true grace of God, wherein you

stand. 13 The Church salutes you, that is in Babylon, co-elect: and Mark my son. 14  
\*Salute one another in a holy kiss, Grace be to all you which are in Christ Jesus. Amen.

---

5:2 providing- επισκοπουντες 5:5 Prov. 3; Jam. 4 5:6 Jam. 4 5:7 Ps. 54; Mt. 6:25 5:14 Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12

**1. Seniors.** Though the Latin, Senior, be not appropriated to holy order by use of speech, neither in the Latin nor in our language: yet it is plain that the Greek word, Presbyter, which the apostle here uses, is here also (as commonly in other places of the New Testament) a word of ecclesiastical office, and not of age, and is as much as to say, priest or bishop. For the apostle himself being of that order, speaks (as by his words it is plain) to such as had charge of souls, saying, Feed the flock of God which is among you. Because we follow the vulgar translation, we say Seniors, and Senior: whereas otherwise we might and should say, according to the Greek, The priests therefore I beseech, myself a fellow priest with them. So does St. Jerome read (Presbyteros compresbyter) and expound, (*ep. 85*). So translates Erasmus, and Beza himself.

**2. Neither of filthy lucre.** Desire if lucre, or to exercise holy functions for gain, is a filthy fault in clergy, and therefore much to be avoided.

**3. Overruling.** Not superiority, pre-eminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, are forbidden in the clergy: but tyranny, pride, and ambitious domination are forbidden, and humility, meekness, moderation are commended in ecclesiastical officers: the Greek word here of rule or over-ruling, being the same that our Savior uses in the Gospel of the tyrannical rule of secular heathen princes, saying to his apostles, that it shall not be so among them: according as here the prince of the apostles teaches his brethren the ecclesiastical rulers.

**The clergy.** Some of the English new translations turn it corruptly, parishes: others, heritages: both to avoid the most known, true, and common word in all Christian languages, to wit, clergy, a word, by use of all antiquity, and agreeably to the Holy Scriptures, made proper to the spirituality or clergy. Though in another more vulgar acceptation it may suit all Christ's chosen heritage, as well of lay-people as priests. Which the Protestants had rather follow; because they will have no difference between the laity and the clergy. But the holy Fathers far otherwise even from the beginning. Of which see St. Cyprian, (*ep. 4, 5, 6, &c*). And St. Jerome, (*ep. 2 to Nepotianus*), c. 5. where he interprets this word. "Therefore (said he) *Clericus*, that is, a clergyman, who serves the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavor to be that which he is called. If (*Clerus*) in Greek, be called in Latin, *Sors*, therefore are they called *Clerici*, that is clergyman, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of clergymen, &c."

Which calling no doubt was taken out of the Holy Scriptures, Num. 18 and Deut. 18 where God is called the inheritance, lot, and portion of the priests and Levites: and now when men are made of the clergy, they say *Dominus pars haereditatis meae*, that is, Our Lord is the portion of my inheritance: but especially out of the New Testament, Acts 1:17, 25. and 8:21. Where the lot or office of ecclesiastical ministry is called by this word *Clerus*. See in Venerable Bede the causes why the members of this holy state being separated by name from the laity, wear also a crown on their head for distinction. (*Li. 5. hist. Angl. cap. 22*)

**4. Crown of glory.** As life everlasting shall be the reward of all the just, so the preachers and pastors that do well, for their doing shall have that reward in a more excellent degree, expressed here by these words, Crown of glory, according to the saying of Daniel 12. They that sleep in the dust of the earth, shall awake, one sort to life everlasting, others to everlasting rebuke. But such as are learned shall shine as the brightness of the firmament: and such as instruct many to justice, shall be as stars, during all eternity.

**13. That is in Babylon.** The Protestants show themselves here (as in all places where any controversy is, that makes against them) to be most dishonest and partial handlers of God's word. The ancient Fathers, namely St. Jerome, in (*Catalogo de Scriptoribus Ecclesiasticis, verbo Marcus*): Eusebius (*li. 2. c. 14. Hist*) Oecumenius upon this place, and many more agree, that Rome is meant by the word Babylon, here also as in the 15th and 17th of the chapters of the Apocalypse: saying plainly that St. Peter wrote this epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great city in Chaldea (where the Jews were captives) for magnificence, monarchy, resort and confusion of all peoples and tongues, and for that it was, before Christ and long after, the seat of all heathenish superstition and idolatry, and the slaughter-house of the apostles and other Christian men, the heathen emperors then keeping their chief residence there. (*See St. Leo, Ser. 1. in nat. Petri & Pauli*) This being most plain, and consonant to that which follows of St. Mark, whom all the ecclesiastical histories agree to have been St. Peter's scholar at Rome, and that he there wrote his gospel: yet our adversaries fearing by this the sequel of Peter's or the Pope's supremacy at Rome, deny that ever he was there, or that this epistle was written there, or that Babylon does here signify Rome: but they say that Peter wrote his epistle at Babylon in Chaldea, though they never read either in Scriptures or other holy or profane history, that this apostle was ever in that town. But see their shameless partiality. Here Babylon (they say) is not taken for Rome, because it would follow that Peter was at Rome, etc. but in the Apocalypse, where all evil is spoken of Babylon, there they will have it signify nothing else but Rome, and the Roman church also, not (as the Fathers interpret it) the temporal state of the heathen empire there. So do they follow

in every word no other thing than the advantage of their own heresy. See the footnote upon the last to the Romans, ver. 16. and upon the 17th of the Apocalypse, ver. 5. And as for their wrangling upon the supputation of the time of his going there, and the number of years that he was there, and the diversity that seems to be in the ecclesiastical writers concerning the same, read Bishop Fisher and others that substantially answer all such cavils. And if such contentious reasoning might take place, we should hardly believe the principal things recorded either in ecclesiastical histories or in the Scriptures themselves. Concerning the time of Christ's flying into Egypt, of the coming of the Sages to adore him, yes of the years of his age, and the time of his death, all ancient writers do not agree. And concerning the day of his last supper and institution of the holy Sacrament, there is diversity of opinions. Shall we therefore infer that he never died, and that the other things never were? Can the heretics accord all the histories that seem even in Holy Scriptures to have contradiction? Can they tell us certainly, when David first came to Saul and the like? Doubt they whether the world was ever created, because the account of years is divers? Do they not believe that Paradise ever was, because no man knows where it is: and such other things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for us to call them to an account after so many years, ages, and worlds, is but sophistry and plain infidelity. And this sect of the Protestants standing only upon destruction, and negatives, and dealing with our religion, even as Julian, Porphyry, and Lucian did, it is an easy thing for them to bestow their time in picking of quarrels.

## **THE SECOND EPISTLE OF PETER THE APOSTLE**

# CHAPTER 1

*How much God has done for them, making them Christians: 5 and that they again must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heaven. 13 And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ, by His witness of the Father himself, as also by the prophets. Concerning whom he warns them that they follow not private spirits, but the Holy Spirit, speaking now in the Church.*

1 Simon Peter servant and Apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God, and Savior Jesus Christ. 2 Grace to you and peace be accomplished in the knowledge of God and Christ Jesus our Lord. 3 As all things of his divine power which pertain to life and godliness, are given us by the knowledge of him which has called us by his own proper glory and virtue. 4 By whom he has given us most great and precious promises: that by these you may be made partakers of the divine nature. Seeing the corruption of the concupiscence which is in the world. 5 And you employing all care, minister in your faith, virtue: and in virtue, knowledge: 6 and in knowledge, abstinence: and in abstinence, patience: and in patience, piety: 7 and in piety, love of the fraternity: and in the love of the fraternity, charity. 8 For if these things be present with you, and abound: they shall make you not vacant, nor without fruit in the knowledge of our Lord Jesus Christ. 9 For he that has not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sins. 10 Wherefore brethren, labor the more that by good works you may make sure your vocation and election, for, doing these things, you shall not sin at any time. 11 For so there shall be ministered to you abundantly an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. 12 For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. 13 But I think it meet as long as I am in this tabernacle, to stir you up by admonition. 14 Being certain that the laying away of my tabernacle is at hand, according as our Lord Jesus Christ also signified to me. 15 And I will do my diligence, you, to have often after my decease also, that you may keep a memory of these things. 16 For, not having followed unlearned fables, have we made the power and presence of our Lord Jesus Christ known to you: but made beholders of his greatness. 17 For, \*he receiving from God his Father honor and glory, this manner of voice coming down to him from the \*magnifical glory, *This is my beloved Son, in whom I have pleased myself, hear him.* 18 And this voice we heard brought from heaven, when we were with him in the holy mount. 19 And we have the prophetical word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, and the day star arise in your hearts: 20 understanding this first, that no prophecy of Scripture is made by private interpretation. 21 For, \*not by man's will was prophecy brought at any time: but the holy men of God spoke, inspired with the Holy Ghost.

---

1:17 Mt. 17:5 magnificat- Challoner has 'excellent' 1:21 2 Tim. 3:17

**10. By good works.** Here we see, that God's eternal predestination and election consists with good works: yes that the certainty and effect of it is procured by man's free-will and good works, and that our well-doing is a mean for us to attain to the effect of God's predestination, that is, to life everlasting. And therefore it is a desperate folly and a great sign of reprobate persons, to say, If I be predestinate, do what I will, I shall be saved. No, the apostle said, if you hope to be one of the predestinate (for know it you cannot) do well that you may be the most assured to attain to what you hope: or make it sure by good works. The Protestants in such cases not much liking these words, by good works, though the Latin have it universally, and some Greek copies also, as Beza confesses, leave them out in their translations, by their wonted policy.

**15. After my decease also.** These words though they may be easily altered, by construction, into divers senses not untrue, yet the correspondence of the parts of the sentence going before and following, give them most plainly this meaning, that as during his life he would not omit to put them in memory of the things he taught them, so after his death (which he knew should be shortly) he would not fail to endeavor that they might be mindful of the same. Signifying that his care over them should not cease by death, and that by his intercession before God, after his departure, he would do the same thing for them that he did before in his life by teaching and preaching. This is the sense that the Greek scholiasts speak of, and this is most proper to the text and consonant to the old use of this apostle and other apostolic saints and fathers of the primitive Church. St. Clement in his epistle to St. James our Lord's brother, witnesses that St. Peter encouraging him to take after his decease the charge of the apostolic Roman See, promised, that after his departure he would not cease to pray for him and his flock, thereby to ease him of his pastoral burden. (*To. 1. Concil. ep. 1. St. Clem. in initio*) And St. Leo the Great, one of his successors in the same See, often attributes the good administration and government thereof to St. Peter's prayers and assistance: namely in these good words. (*Ser. 3. in Annivers. die assumpt. ad Pontiff*) "We are much bound (said he) to give thanks to our Lord and Redeemer Jesus Christ, that he has given so great power to him whom he made the prince of the whole Church; that if in our time also anything be done well and be rightly ordered by us, it is to be imputed to his works and his government, to whom it was said, And you being converted confirm your brethren: and to whom our Lord after his resurrection said thrice, Feed my sheep. Which now also without doubt the godly pastor does execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome by no temptation, etc." Yes it was a common thing in the primitive Church among the ancient Christians, and always since among the faithful to make covenant in their lifetime, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. See the ecclesiastical history of the holy Virgin and Martyr Potamiaena, promising at the hour of her martyrdom, that after her death she would procure mercy from God for Basilides, one of the soldiers that led her to execution, and so she did. (*Eusebius li. 6. c. 4. Also St. Cyprian, ep. 57. in fine*) "Let us (said he) pray mutually one for another, and whether of us two shall by God's clemency be first called for, let his love continue, and his prayers not cease for his brethren and sisters in the world." So said this holy martyr at that time when Christians were so far from Calvinism (which abhorred the prayers of saints and praying to them), that, to be sure they bargained beforehand to have the martyrs and other saints to pray for them. The same St. Cyprian also in his book (*De disciplina and habitu virginum in fine*), after a godly exhortation made to the holy Virgins or Nuns in his time, speaks thus unto them: "*Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari*," that is, Only then have us in remembrance, when your virginity shall begin to be honored: that is, after their departure. Where he insinuates the use of the Catholic Church in keeping the festival days and other duties towards the holy Virgins in heaven. St. Jerome also in the same manner speaks to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorted and incited him to the blessed state of the monastical life, (*ep. 1. c. 2*). And so does he speak to the virtuous matron Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtain, the nearer she is now joined to Christ in heaven, in Epitaph. (*Paulae in fine*) It were too long to report, how St. Augustine desired to be helped by St. Cyprian's prayers (then, and long before a saint in heaven) to the understanding of the truth concerning the peace and government of the Church, (*li. 5. de Bapt. cont. Donatistas, c. 17*). And in another place the same holy Doctor alleges the said St. Cyprian, saying, that great numbers of our parents, brethren, children, friends and others, expect us in great solicitude and carefulness of our salvation, being sure of their own, (*li. 1. tie praecest. sanctorum, c. 14*). St. Gregory Nazianzen in his orations of the praise of St. Cyprian (*in fine*), and of St. Basil also (*in fine*), declared how they pray for the people. Which two saints he there invoked, as all the ancient Fathers did, both generally all saints, and (as occasion served) particularly their special patrons. Among the rest see how holy Ephrem (in *orat. de laud. St. Diepara*) prayed to our Blessed Lady with the same terms of Advocate, Hope, Reconciliatrix, that the faithful yet use, and the Protestants cannot abide. St. Basil, *ho. de 40 Martyribus in fine*. St. Athanasius, (*Ser. in Evang. de S. Deipara in fine. St. Hilary, in Psal. exxiv. St. Chrysostom, ho. 66. ad Po. Antioche- num in fine. Theodoret, de curat. Gracorum affectuum, li. 8. in fine*) Finally, all the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Spirit, than these new interpreters do.

**16. Made beholders.** By this it is plain, that either John, James or Peter must be the author of this Epistle. For these three only were present at the transfiguration. Matt. 17:1.

**18. Holy mount.** You see that places are made holy by Christ's presence, and that all places are not alike holy.

**20. Private.** The Scriptures cannot be rightly expounded by every private spirit or fancy of the vulgar reader: but by the same Spirit

## Chapter 2

*As not only prophets, but also false prophets were in the Old Testament, so now likewise there shall he masters of heresy, to the damnation of them and of their followers. 4 And of their damnation he pronounces by examples, as he comforts the virtuous Catholics or true believers with the example of Lot, because of their railing at their superiors and prelates, their blaspheming of Catholic doctrine, their unrestrained living, their perversion, their covetousness, their manner of seducing, and the persons seduced, 20 for whom it had been less damnable, if they never had been Christians.*

1 But there were also false prophets in the people, as also in you there \*shall be lying masters which shall bring in sects of perdition, and deny him that has bought them: \*the Lord bringing upon themselves speedy perdition. 2 And many shall follow their riotousness, by whom the way of truth shall be blasphemed. 3 And in \*avarice shall they with feigned words make merchandise of you: unto whom the judgment now long since ceases not: and their perdition slumbers not. 4 For if God spared not angels singing: but with the ropes of Hell being drawn down into hell delivered them to be tormented, that they should be reserved unto judgment: 5 And he spared not the original world, but \*kept the eight, Noah, the preacher of justice, bringing in the \*deluge upon the world of the impious. 6 And \*bringing the \*cities of the Sodomites, and of the Gomorrhaites into ashes, he damned them with subversion putting an example of them that shall do impiously: 7 and \*delivered just Lot oppressed by the injury and luxurious conversation of the abominable men. 8 For in sight and hearing he was just: dwelling with them who from day to day vexed the just soul with the unjust works. 9 Our Lord knows to deliver the godly from temptation, but to reserve the unjust unto the Day of Judgment to be tormented. 10 And especially them which walk after the flesh in concupiscence of uncleanness, and \*contemn dominion, bold, self-pleasers: they fear not to bring in sects, blaspheming. 11 Whereas angels being greater in strength and power, bear not the execrable judgment against them. 12 But these men are unreasonable beasts, naturally tending to the snare and into destruction, in those things which they know no blaspheming, shall perish in their corruption. 13 Receiving the reward of injustice, esteeming for a pleasure the delights of a day: \*coinquinations and spots, flowing in delicacies, in their feasting rioting with you. 14 Having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction, 15 leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity, 16 but \*had a check of his madness, the dumb beast under the yoke speaking with man's voice, prohibited the foolishness of the prophet. 17 These are fountains without water, and clouds tossed with

whirlwinds, to whom the mist of darkness is reserved. 18 For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error. 19 Promising them liberty, whereas themselves are the slaves of corruption. For \*wherewith a man is overcome: of that he is the slave also. 20 For if fleeing from the coinquinations of the world in the knowledge of our Lord and Savior Jesus Christ, they again entangled with the same be overcome: the latter things are become unto them worse than the former. 21 For it was better for them not to know the way of justice, than after the knowledge to turn back from that holy commandment which was delivered to them. 22 For, that of the true proverb is chanced to them, \*The dog returned to his vomit: and, The sow washed \*into her wallowing in mire.

---

2:1 1 Tim. 4; Jude; the Lord- δεσποτην 2:3 avarice- Challoner has 'covetousness' 2:5 Gen. 7; deluge- The New American Bible has 'flood' 2:6 Gen. 19; cities of the Sodomites, and of the Gomorrhaites- The New American Bible has 'cities of Sodom and Gomorrah' 2:7 Gen. 19:16 2:10 condemn- Challoner has 'despise' 2:11 against them- from our Lord 2:13 coinquinations- Challoner has 'stains' coinquinations and spots- coinquinationes et maculae 2:16 Num. 22:23 2:19 Jn. 8:34; Rm. 6:16 2:20 Mt. 12:45 2:22 Prov. 26:11; into her wallowing- εις κυλισμα

**2. Many shall follow.** Heretics (of whom he prophesies here) do gain scholars, by preaching liberty, and by their own licentious life, which is especially joined to the heresy of these days.

**3. With feigned words.** All the sweet words of heretics, speaking much of the word of the Lord, the Gospel, Jesus Christ, etc. are but terms of art to buy and sell poor men's souls.

**12. In those things which they know not.** So the heretics blaspheme the highest mysteries of our faith through ignorance.

**19. Promising them liberty.** Whoever promised more liberty to their followers than Luther, Calvin, and the like, taking away penance, fasting, continence or chastity, keeping of vows, necessity of good works, (because faith does all) obedience to ecclesiastical pastors and councils, and such like?

## Chapter 3

*These two Epistles he writes to confirm them in the Apostles' doctrine, and warns them of scorers that shall come, and deny Doomsday. 5 Whose vain argument he answers, and gives the reason of God's so*

*long patience, 10 exhorting to all holiness of life in respect of that terrible day. 16 Finally, warning of such as misinterpret Paul's Epistles and the other Scriptures, and that we must not for anything fall from the true faith.*

1 This is the second Epistle I write to you my dearest, \*in which I stir up by admonition your sincere mind: 2 that you may be mindful of those words which I told you before from the holy prophets, and of your Apostles of the precepts of our Lord and Savior: 3 knowing this first, that \*in the last days shall come mockers in deceit, walking according to their own concupiscences, 4 saying, Where is his promise or his coming? For since the time that the fathers slept, all things do persevere from the beginning of creature. 5 For they are willfully ignorant of this, that the heavens were before, and the earth, out of water, and through water consisting by the word of God: 6 by the which, that world then, being over flowed with water perished. 7 But the heavens which now are, and the earth, are by the same word kept in store reserved to fire unto the Day of Judgment, and of the perdition of the impious men. 8 But this one thing be not ignorant of, my dearest, that \*one day with our Lord is as a thousand years, and a thousand years as one day. 9 Our Lord slacks not his promise, as some do esteem it: but he does patiently for you, \*not willing that any perish, but that all return to penance. 10 And \*the day of the Lord shall come as a thief in the which the heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it shall be burnt. 11 Therefore whereas all these things are to be dissolved: what manner of men ought you to be in holy conversations and godliness, 12 expecting and hasting unto the coming of the day of our Lord, by which the heavens burning shall be resolved, and the elements shall melt with the heat of fire? 13 But we expect new heavens, and a new earth according to his promises, in which justice inhabits. 14 For the which cause my dearest, expecting these things, labor earnestly to be found immaculate and unspotted to him in peace. 15 And the \*longanimity of our Lord, do account salvation, as also our most dear brother Paul according to the wisdom given him has written to you: 16 as also in all Epistles, speaking in them of these things, in the which are certain things hard to be understood, which the unlearned and unstable deprave, as also the rest of the Scriptures to their own perdition. 17 You therefore brethren, foreknowing, take heed lest led aside by the error of the unwise, you fall away from your own steadfastness. 18 But grow in grace and in knowledge of our Lord and Savior Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

---

3:1 in which- in quibus 3:3 2 Tim. 3:1; Jude 18 3:8 Ps. 89:4 3:9 Ez. 33; 1 Tim. 2; 3:10 Mt. 24; 1 Thess. 5; Apoc. 3 3:13 Is. 65:17; Apoc. 21:1 3:15 Rom. 2:4; longanimity- Challoner has 'longsuffering'

**16. Certain things hard.** This is a plain text to convince the Protestants who (as all heretics usually do and did from the beginning) say the Scriptures are easy to understand, and therefore may not only be read falsely, but also expounded boldly by all the people as well unlearned as learned: and consequently every one by himself and his private spirit, without regard to the expositions of the learned Fathers, or waiting for the Church's, their pastors' and prelates' judgment may determine and make choice of such sense as himself likes or thinks agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admits nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the Fathers' commentaries: and so all



to be superfluous but the Bible. (*Prsefat. assert. art. damnat*) Against all which devilish and seditious arrogance, tending to make the people esteem themselves learned or sufficient without their pastors' and spiritual rulers' help, to guide themselves in all matters of doctrine and doubts in religion: the holy apostle here tells and forewarns the faithful, that the Scriptures are full of difficulty and especially St. Paul's epistles of all other parts of Holy Writ, and that ignorant men and unstable or fantastical fellows puffed to and fro with every blast of doctrine and heresy, abuse, pervert, and misconstrue them to their own damnation. And St. Augustine said, that the special difficulty in St. Paul's epistles, which ignorant and evil men do so pervert, and which St. Peter means is his hard speech and much commendation of that faith which he said does justify. Which the ignorant even from the apostles' time, and much more now, have and do so misconstrue, as if he had meant that only faith without good works could justify or save a man. Against which wicked collection and abuse of St. Paul's words, the said Father said all these Canonical or Catholic epistles were written. But the heretics here to shift off the matter, and to creep out after their fashion, answer, that St. Peter said not, St. Paul's epistles are hard, but that many things in them are hard. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As if it were not all one to say, Such an author or writer is hard: and, There are many things in that writer hard to be understood. For, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of style and writing be obscure: all prove that his epistles are hard and other Scriptures also: because St. Peter here affirms that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as heretics are) do pervert his writings, as also other Scriptures, to their own damnation. By which it is plain that it is a very dangerous thing for such as are ignorant, or for wild-witted men, to read the Scriptures. For such conditioned men are they that become heretics, and through ignorance, pride, and private fancy, meeting with hard places of St. Paul's epistles or other Scriptures, breed heresies. And that not only the things treated of in the Holy Scriptures, but also that the very manner of writing and indicting thereof is high and hard, and purposely by God's providence appointed to be written in such a manner, see St. Augustine, (*li. 2. de doct. Christ. c. 6. and ep. 119. St. Ambrose, ep. 34. in principio. St. Jerome to Paulinus, ep. 103. c. 5, 6, 7*), who also (*ep. 65. c. 1*) said that in his old age, when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of the Scriptures, and confesses with great thanks to the said Didymus, that he learned of him that which before he knew not. David said, Give me understanding and I will search your law. The Eunuch in the Acts said, How can I understand without an interpreter? The apostles, till Christ opened their sense to understand the Scriptures, could not understand them. The holy Doctors by continual study, watching and praying, had much ado to understand them: that great Clerk St. Augustine confesses, in the aforesaid epistle, (*119. c. 21*) that there were many more things that he understood not, than that he understood. The heretics say the Fathers did commonly err, and how could such great wise learned men be deceived in reading and expounding the Scriptures if they were not hard? And if they were hard to them, how are they easy to these new masters the heretics? Finally, why do they write so many new glosses, scholies, commentaries, as a cart cannot carry? Why do Luther, Zuinglius, Calvin, and their companions, agree no better upon the interpretation of the Scriptures, if they be not hard? At what stumbled all the old heretics, and the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wickliff, Protestants, Puritans, Anabaptists, and the rest, but at the hardness of the Scriptures? They are hard then to understand, and heretics pervert them to their own damnation.